HOW TO PRAY

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HOW TO PRAY

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CHAPTER I

THE IMPORTANCE OF PRAYER

In the 6th chapter of Ephesians in the 18th verse we read words which put the tremendous importance of prayer with startling and overwhelming force:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

When we stop to weigh the meaning of these words, then note the connection in which they are found, the intelligent child of God is driven to say,

"I must pray, pray, pray. I must put all my energy and all my heart into prayer. Whatever else I do, I must pray."

The Revised Version is, if possible, stronger than the Authorized:

"With all prayer and supplication praying

at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints."

Note the *alls:* "with *all* prayer," "at *all* seasons," "in *all* perseverance," "for *all* the saints." Note the piling up of strong words, "prayer," "supplication," "perseverance." Note once more the strong expression, "watching thereunto," more literally, "being sleepless thereunto." Paul realized the natural slothfulness of man, and especially his natural slothfulness in prayer. How seldom we pray things through! How often the church and the individual get right up to the verge of a great blessing in prayer and just then let go, get drowsy, quit. I wish that these words "being sleepless unto prayer" might burn into our hearts. I wish the whole verse might burn into our hearts.

But why is this constant, persistent, sleepless, overcoming prayer so needful?

1. First of all, *because there is a devil.*

He is cunning, he is mighty, he never rests, he is ever plotting the downfall of the child of God; and if the child of God relaxes in prayer, the devil will succeed in ensnaring him.

This is the thought of the context. The 12th verse reads: "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (R. V.) Then comes the 13th verse: "Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." (R. V.) Next follows a description of the different parts of the Christian's armor, which we are to put on if we are to stand against the devil and his mighty wiles. Then Paul brings all to a climax in the 18th verse, telling us that to all else we must add prayer—constant, persistent, untiring, sleepless prayer in the Holy Spirit, or all else will go for nothing.

2. A second reason for this constant, persistent, sleepless, overcoming prayer is that *prayer is God's appointed way for obtaining things, and the great secret of all lack in our experience, in our life and in our work is neglect of prayer.*

James brings this out very forcibly in the 4th chapter and 2d verse of his epistle: "Ye have not because ye ask not." These words contain

the secret of the poverty and powerlessness of the average Christian—neglect of prayer.

"Why is it," many a Christian is asking, "I make so little progress in my Christian life?"

"Neglect of prayer," God answers. "You have not because you ask not."

"Why is it," many a minister is asking, "I see so little fruit from my labors?"

Again God answers, "Neglect of prayer. You have not because you ask not."

"Why is it," many a Sunday-school teacher is asking, "that I see so few converted in my Sunday-school class?"

Still God answers, "Neglect of prayer. You have not because you ask not."

"Why is it," both ministers and churches are asking, "that the church of Christ makes so little headway against unbelief and error and sin and worldliness?"

Once more we hear God answering, "Neglect of prayer. You have not because you ask not."

3. The third reason for this constant, persistent, sleepless, overcoming prayer is that *those men whom God set forth as a pattern of what He expected Christians to be—the apostles*

—*regarded prayer as the most important business of their lives.*

When the multiplying responsibilities of the early church crowded in upon them, they "called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But *we will give ourselves continually to prayer* and to the ministry of the Word." It is evident from what Paul wrote to the churches and to individuals about praying for them, that very much of his time and strength and thought was given to prayer. (Rom. 1:9, R. V.; Eph. 1:15, 16; Col. 1:9, R. V.; 1 Thess. 3:10; 2 Tim. 1:3, R. V.)

All the mighty men of God outside the Bible have been men of prayer. They have differed from one another in many things, but in this they have been alike.

4. But there is a still weightier reason for this constant, persistent, sleepless, overcoming prayer. It is, *prayer occupied a very prominent place and played a very important part in the earthly life of our Lord.*

Turn, for example, to Mark 1:35. We read, "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." The preceding day had been a very busy and exciting one, but Jesus shortened the hours of needed sleep that He might arise early and give Himself to more sorely needed prayer.

Turn again to Luke 6:12, where we read, "And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God." Our Savior found it necessary on occasion to take a whole night for prayer.

The words "pray" and "prayer" are used at least twenty-five times in connection with our Lord in the brief record of His life in the four Gospels, and His praying is mentioned in places where the words are not used. Evidently prayer took much of the time and strength of Jesus, and a man or woman who does not spend much time in prayer, cannot properly be called a follower of Jesus Christ.

5. There is another reason for constant, persistent, sleepless, overcoming prayer that seems if possible even more forcible than this,

namely, *praying is the most important part of the present ministry of our risen Lord.*

Christ's ministry did not close with His death. His atoning work was finished then, but when He rose and ascended to the right hand of the Father, He entered upon other work for us just as important in its place as His atoning work. It cannot be divorced from His atoning work; it rests upon that as its basis, but it is necessary to our complete salvation.

What that great present work is, by which He carries our salvation on to completeness, we read in Heb. 7:25, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing *He ever liveth to make intercession for them.*" This verse tells us that Jesus is able to save us unto the uttermost, not merely *from* the uttermost, but *unto* the uttermost, unto entire completeness, absolute perfection, because He not merely died, but because He also "ever liveth." The verse also tells us for what purpose He now lives, "*to make intercession* for us," to pray. Praying is the principal thing He is doing in these days. It is by His prayers that He is saving us.

The same thought is found in Paul's remark-

able, triumphant challenge in Rom. 8:34—"Who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, *who also maketh intercession for us.*" (R. V.)

If we then are to have fellowship with Jesus Christ in His present work, we must spend much time in prayer; we must give ourselves to earnest, constant, persistent, sleepless, overcoming prayer. I know of nothing that has so impressed me with a sense of the importance of praying at all seasons, being much and constantly in prayer, as the thought that that is the principal occupation at present of my risen Lord. I want to have fellowship with Him, and to that end I have asked the Father that whatever else He may make me, to make me at all events an intercessor, to make me a man who knows how to pray, and who spends much time in prayer.

This ministry of intercession is a glorious and a mighty ministry, and we can all have part in it. The man or the woman who is shut away from the public meeting by sickness can have part in it; the busy mother; the woman who has to take in washing for a living can

have part—she can mingle prayers for the saints, and for her pastor, and for the unsaved, and for foreign missionaries, with the soap and water as she bends over the washtub, and not do the washing any more poorly on that account; the hard driven man of business can have part in it, praying as he hurries from duty to duty. But of course we must, if we would maintain this spirit of constant prayer, take time—and take plenty of it—when we shall shut ourselves up in the secret place alone with God for nothing but prayer.

6. The sixth reason for constant, persistent, sleepless, overcoming prayer is that *prayer is the means that God has appointed for our receiving mercy, and obtaining grace to help in time of need.*

Heb. 4:16 is one of the simplest and sweetest verses in the Bible,—"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." These words make it very plain that God has appointed a way by which we shall seek and obtain mercy and grace. That way is prayer; bold, confident, outspoken approach to the throne of grace, the most holy place of God's presence, where our sympathizing High

Priest, Jesus Christ, has entered in our behalf. (Verses 14, 15.)

Mercy is what we need, grace is what we must have, or all our life and effort will end in complete failure. Prayer is the way to get them. There is infinite grace at our disposal, and we make it ours experimentally by prayer. Oh, if we only realized the fullness of God's grace that is ours for the asking, its height and depth and length and breadth, I am sure that we would spend more time in prayer. The measure of our appropriation of grace is determined by the measure of our prayers.

Who is there that does not feel that he needs more grace? Then ask for it. Be constant and persistent in your asking. Be importunate and untiring in your asking. God delights to have us "shameless" beggars in this direction; for it shows our faith in Him, and He is mightily pleased with faith. Because of our "shamelessness" He will rise and give us as much as we need (Luke 11:8). What little streams of mercy and grace most of us know, when we might know rivers overflowing their banks!

7. The next reason for constant, persistent, sleepless, overcoming prayer is that *prayer in*

the name of Jesus Christ is the way Jesus Christ Himself has appointed for His disciples to obtain fullness of joy.

He states this simply and beautifully in John 16:24, "Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be fulfilled." "Made full" is the way the Revised Version reads. Who is there that does not wish his joy filled full? Well, the way to have it filled full is by praying in the name of Jesus. We all know people whose joy is filled full, indeed, it is just running over, is shining from their eyes, bubbling out of their very lips, and running off their finger tips when they shake hands with you. Coming in contact with them is like coming in contact with an electrical machine charged with gladness. Now people of that sort are always people that spend much time in prayer.

Why is it that prayer in the name of Christ brings such fullness of joy? In part, because we get what we ask. But that is not the only reason, nor the greatest. It makes God real. When we ask something definite of God, and He gives it, how real God becomes! He is right there! It is blessed to have a God who is real, and not merely an idea. I remember

how once I was taken suddenly and seriously sick all alone in my study. I dropped upon my knees and cried to God for help. Instantly all pain left me—I was perfectly well. It seemed as if God stood right there, and had put out His hand and touched me. The joy of the healing was not so great as the joy of meeting God.

There is no greater joy on earth or in heaven, than communion with God, and prayer in the name of Jesus brings us into communion with Him. The Psalmist was surely not speaking only of future blessedness, but also of present blessedness when he said, "In Thy presence is fullness of joy." (Ps. 16:11.) O the unutterable joy of those moments when in our prayers we really press into the presence of God!

Does some one say, "I have never known any such joy as that in prayer"?

Do you take enough leisure for prayer to actually get into God's presence? Do you really give yourself up to prayer in the time which you do take?

8. The eighth reason for constant, persistent, sleepless, overcoming prayer is that *prayer, in every care and anxiety and need of life, with*

thanksgiving, is the means that God has appointed for our obtaining freedom from all anxiety, and the peace of God which passeth all understanding.

"Be careful for nothing," says Paul, "but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:6, 7.) To many this seems, at the first glance, the picture of a life that is beautiful, but beyond the reach of ordinary mortals; not so at all. The verse tells us how the life is attainable by every child of God: "Be careful for nothing," or as the Revised Version reads, "In nothing be anxious." The remainder of the verse tells us how, and it is very simple: "But in everything by prayer and supplication with thanksgiving let your requests be made known unto God." What could be plainer or more simple than that? Just keep in constant touch with God, and when any trouble or vexation, great or small, comes up, speak to Him about it, never forgetting to return thanks for what He has already done. What will the result be? "The peace of God which passeth all under-

standing shall guard your hearts and your thoughts in Christ Jesus." (R. V.)

That is glorious, and as simple as it is glorious! Thank God, many are trying it. Don't you know any one who is always serene? Perhaps he is a very stormy man by his natural make-up, but troubles and conflicts and reverses and bereavements may sweep around him, and the peace of God which passeth all understanding guards his heart and his thoughts in Christ Jesus.

We all know such persons. How do they manage it?

Just by prayer, that is all. Those persons who know the deep peace of God, the unfathomable peace that passeth all understanding, are always men and women of much prayer.

Some of us let the hurry of our lives crowd prayer out, and what a waste of time and energy and nerve force there is by the constant worry! One night of prayer will save us from many nights of insomnia. Time spent in prayer is not wasted, but time invested at big interest.

9. The ninth reason for constant, persistent, sleepless, overcoming prayer is that *prayer is*

the method that God Himself has appointed for our obtaining the Holy Spirit.

Upon this point the Bible is very plain. Jesus says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11:13.) Men are telling us in these days, very good men too, "You must not pray for the Holy Spirit," but what are they going to do with the plain statement of Jesus Christ, "How much more will your heavenly Father give the Holy Spirit *to them that ask Him?*"

Some years ago when an address on the baptism with the Holy Spirit was announced, a brother came to me before the address and said with much feeling,

"Be sure and tell them not to pray for the Holy Spirit."

"I will surely not tell them that, for Jesus says, 'How much more shall your heavenly Father give the Holy Spirit to them that ask Him.'"

"O yes," he replied, "but that was before Pentecost."

"How about Acts 4:31? was that before Pentecost, or after?"

"After, of course."

"Read it."

" 'And when *they had prayed*, the place was shaken where they were assembled together; and they were all *filled with the Holy Ghost*, and they spake the word of God with boldness.' "

"How about Acts 8:15? was that before Pentecost or after?"

"After."

"Please read."

" 'Who, when they were come down, *prayed* for them, that they might receive the Holy Ghost.' "

He made no answer. What could he answer? It is plain as day in the Word of God that before Pentecost and after, the first baptism and the subsequent fillings with the Holy Spirit were received in answer to definite prayer. Experience also teaches this.

Doubtless many have received the Holy Spirit the moment of their surrender to God before there was time to pray, but how many there are who know that their first definite baptism with the Holy Spirit came while they were on their knees or faces before God, alone or in company with others, and who again and

again since that have been filled with the Holy Spirit in the place of prayer!

I know this as definitely as I know that my thirst has been quenched while I was drinking water. Early one morning in the Chicago Avenue Church prayer room, where several hundred people had been assembled a number of hours in prayer, the Holy Spirit fell so manifestly, and the whole place was so filled with His presence, that no one could speak or pray, but sobs of joy filled the place. Men went out of that room to different parts of the country, taking trains that very morning, and reports soon came back of the out-pouring of God's Holy Spirit in answer to prayer. Others went out into the city with the blessing of God upon them. This is only one instance among many that might be cited from personal experience.

If we would only spend more time in prayer, there would be more fullness of the Spirit's power in our work. Many and many a man who once worked unmistakably in the power of the Holy Spirit is now filling the air with empty shoutings, and beating it with his meaningless gesticulations, because he has let prayer be crowded out. We must spend much time

on our knees before God, if we are to continue in the power of the Holy Spirit.

10. The tenth reason for constant, persistent, sleepless, overcoming prayer is that *prayer is the means that Christ has appointed whereby our hearts shall not become overcharged with surfeiting and drunkenness and cares of this life, and so the day of Christ's return come upon us suddenly as a snare.*

One of the most interesting and solemn passages upon prayer in the Bible is along this line. (Luke 21:34-36.) "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and *pray always*, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." According to this passage there is only one way in which we can be prepared for the coming of the Lord when He appears, that is, through much prayer.

The coming again of Jesus Christ is a subject that is awakening much interest and much

discussion in our day; but it is one thing to be interested in the Lord's return, and to talk about it, and quite another thing to be prepared for it. We live in an atmosphere that has a constant tendency to unfit us for Christ's coming. The world tends to draw us down by its gratifications and by its cares. There is only one way by which we can rise triumphant above these things—by constant watching unto prayer, that is, by sleeplessness unto prayer. "Watch" in this passage is the same strong word used in Eph. 6:18, and "always" the same strong phrase "in every season." The man who spends little time in prayer, who is not steadfast and constant in prayer, will not be ready for the Lord when He comes. But we may be ready. How? Pray! Pray! Pray!

11 There is one more reason for constant, persistent, sleepless, overcoming prayer, and it is a mighty one· *because of what prayer accomplishes.* Much has really been said upon that already, but there is much also that should be added.

(1) Prayer promotes our spiritual growth as almost nothing else, indeed as nothing else but Bible study; and true prayer and true Bible study go hand in hand.

It is through prayer that my sin is brought to light, my most hidden sin. As I kneel before God and pray, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me," (Ps. 139:23, 24), God shoots the penetrating rays of His light into the innermost recesses of my heart, and the sins I never suspected are brought to view. In answer to prayer, God washes me from mine iniquity and cleanses me from my sin (Ps. 51:2). In answer to prayer my eyes are opened to behold wondrous things out of God's Word (Ps. 119:18). In answer to prayer I get wisdom to know God's way (Jas. 1:5) and strength to walk in it. As I meet God in prayer and gaze into His face, I am changed into His own image from glory to glory (2 Cor. 3:18). Each day of true prayer life finds me liker to my glorious Lord.

John Welch, son-in-law to John Knox, was one of the most faithful men of prayer this world ever saw. He counted that day ill-spent in which seven or eight hours were not used alone with God in prayer and the study of His Word. An old man speaking of him after his death said, "He was a type of Christ."

How came he to be so like his Master?

His prayer life explains the mystery.

(2) Prayer brings power into our work.

If we wish power for any work to which God calls us, be it preaching, teaching, personal work, or the rearing of our children, we can get it by earnest prayer.

A woman with a little boy who was perfectly incorrigible, once came to me in desperation and said:

"What shall I do with him?"

I asked, "Have you ever tried prayer?"

She said that she had prayed for him, she thought. I asked if she had made his conversion and his character a matter of definite, expectant prayer. She replied that she had not been definite in the matter. She began that day, and at once there was a marked change in the child, and he grew up into Christian manhood.

How many a Sunday-school teacher has taught for months and years, and seen no real fruit from his labors, and then has learned the secret of intercession, and by earnest pleading with God, has seen his scholars brought one by one to Christ! How many a poor preacher has become a mighty man of God by casting

away his confidence in his own ability and gifts, and giving himself up to God to wait upon Him for the power that comes from on high! John Livingstone spent a night, with some others likeminded, in prayer to God and religious conversation, and when he preached next day in the Kirk of Shotts five hundred people were converted, or dated some definite uplift in their life to that occasion. Prayer and power are inseparable.

(3) Prayer avails for the conversion of others.

There are few converted in this world unless in connection with some one's prayers. I formerly thought that no human being had anything to do with my own conversion, for I was not converted in church or Sunday-school, or in personal conversation with any one. I was awakened in the middle of the night and converted. As far as I can remember I had not the slightest thought of being converted, or of anything of that character, when I went to bed and fell asleep; but I was awakened in the middle of the night and converted probably inside of five minutes. A few minutes before I was about as near eternal perdition as one gets. I had one foot over the brink and was

trying to get the other one over. I say I thought no human being had anything to do with it, but I had forgotten my mother's prayers, and I afterward learned that one of my college classmates had chosen me as one to pray for until I was saved.

Prayer often avails where everything else fails. How utterly all of Monica's efforts and entreaties failed with her son, but her prayers prevailed with God, and the dissolute youth became St. Augustine, the mighty man of God. By prayer the bitterest enemies of the Gospel have become its most valiant defenders, the greatest scoundrels the truest sons of God, and the vilest women the purest saints. Oh, the power of prayer to reach down, down, down where hope itself seems vain, and lift men and women up, up, up into fellowship with and likeness to God. It is simply wonderful! How little we appreciate this marvelous weapon!

(4) Prayer brings blessings to the church.

The history of the church has always been a history of grave difficulties to overcome. The devil hates the church and seeks in every way to block its progress; now by false doctrine, again by division, again by inward corruption

of life. But by prayer, a clear way can be made through everything. Prayer will root out heresy, allay misunderstanding, sweep away jealousies and animosities, obliterate immoralities, and bring in the full tide of God's reviving grace. History abundantly proves this. In the hour of darkest portent, when the case of the church, local or universal, has seemed beyond hope, believing men and believing women have met together and cried to God and the answer has come.

It was so in the days of Knox, it was so in the days of Wesley and Whitfield, it was so in the days of Edwards and Brainerd, it was so in the days of Finney, it was so in the days of the great revival of 1857 in this country and of 1859 in Ireland, and it will be so again in your day and mine. Satan has marshalled his forces. Christian science with its false Christ —a woman—lifts high its head. Others making great pretentions of apostolic methods, but covering the rankest dishonesty and hypocrisy with these pretentions, speak with loud assurance. Christians equally loyal to the great fundamental truths of the Gospel are glowering at one another with a devil-sent suspicion. The world, the flesh and the devil

are holding high carnival. It is now a dark day, *but*—now "it is time for Thee, Lord, to work; for they have made void Thy law." (Ps. 119:126.) And He is getting ready to work, and now He is listening for the voice of prayer. Will He hear it? Will He hear it from you? Will He hear it from the church as a body? I believe He will.

CHAPTER II

PRAYING UNTO GOD

We have seen something of the tremendous importance and the resistless power of prayer, and now we come directly to the question—how to pray with power.

1. In the 12th chapter of the Acts of the Apostles we have the record of a prayer that prevailed with God, and brought to pass great results. In the 5th verse of this chapter, the manner and method of this prayer is described in few words:

"Prayer was made without ceasing of the church *unto God* for him."

The first thing to notice in this verse is the brief expression "unto God." The prayer that has power is the prayer that is offered unto God.

But some will say, "Is not all prayer unto God?"

No. Very much of so-called prayer, both public and private, is not unto God. In order that a prayer should be really unto God, there

must be a definite and conscious approach to God when we pray; we must have a definite and vivid realization that God is bending over us and listening as we pray. In very much of our prayer there is really but little thought of God. Our mind is taken up with the thought of what we need, and is not occupied with the thought of the mighty and loving Father of whom we are seeking it. Oftentimes it is the case that we are occupied neither with the need nor with the One to whom we are praying, but our mind is wandering here and there throughout the world. There is no power in that sort of prayer. But when we really come into God's presence, really meet Him face to face in the place of prayer, really seek the things that we desire *from Him*, then there is power.

If, then, we would pray aright, the first thing that we should do is to see to it that we really get an audience with God, that we really get into His very presence. Before a word of petition is offered, we should have the definite and vivid consciousness that we are talking to God, and should believe that He is listening to our petition and is going to grant the thing that we ask of Him. This is only possible by

the Holy Spirit's power, so we should look to the Holy Spirit to really lead us into the presence of God, and should not be hasty in words until He has actually brought us there.

One night a very active Christian man dropped into a little prayer-meeting that I was leading. Before we knelt to pray, I said something like the above, telling all the friends to be sure before they prayed, and while they were praying, that they really were in God's presence, that they had the thought of Him definitely in mind, and to be more taken up with Him than with their petition. A few days after I met this same gentleman, and he said that this simple thought was entirely new to him, that it had made prayer an entirely new experience to him.

If then we would pray aright, these two little words must sink deep into our hearts, "*unto God.*"

2. The second secret of effective praying is found in the same verse, in the words "*without ceasing.*"

In the Revised Version, "without ceasing" is rendered "earnestly." Neither rendering gives the full force of the Greek. The word means literally "stretched-out-ed-ly." It is a

pictorial word, and wonderfully expressive. It represents the soul on a stretch of earnest and intense desire. "Intensely" would perhaps come as near translating it as any English word. It is the word used of our Lord in Luke 22:44 where it is said, "He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground."

We read in Heb. 5:7 that "in the days of His flesh" Christ 'offered up prayers and supplications with strong crying and tears." In Rom. 15:30, Paul beseeches the saints in Rome to *strive* together with him in their prayers. The word translated "strive" means primarily to contend as in athletic games or in a fight. In other words, the prayer that prevails with God is the prayer into which we put our whole soul, stretching out toward God in intense and agonizing desire. Much of our modern prayer has no power in it because there is no heart in it. We rush into God's presence, run through a string of petitions, jump up and go out. If some one should ask us an hour afterward for what we prayed, oftentimes we could not tell. If we put so little heart into our prayers, we cannot expect God to put much heart into answering them.

We hear much in our day of the rest of faith, but there is such a thing as the fight of faith in prayer as well as in effort. Those who would have us think that they have attained to some sublime height of faith and trust because they never know any agony of conflict or of prayer, have surely gotten beyond their Lord, and beyond the mightiest victors for God, both in effort and prayer, that the ages of Christian history have known. When we learn to come to God with an intensity of desire that wrings the soul, then shall we know a power in prayer that most of us do not know now.

But how shall we attain to this earnestness in prayer?

Not by trying to work ourselves up into it. The true method is explained in Rom. 8:26, "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." (R. V.) The earnestness that we work up in the energy of the flesh is a repulsive thing. The earnestness wrought in us by the power of the Holy Spirit is pleasing to God. Here again, if we would pray aright,

we must look to the Spirit of God to teach us to pray.

It is in this connection that fasting comes. In Dan. 9:3 we read that Daniel set his face "unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." There are those who think that fasting belongs to the old dispensation; but when we look at Acts 14:23, and Acts 13:2, 3, we find that it was practised by the earnest men of the apostolic day.

If we would pray with power, we should pray with fasting. This of course does not mean that we should fast every time we pray; but there are times of emergency or special crisis in work or in our individual lives, when men of downright earnestness will withdraw themselves even from the gratification of natural appetites that would be perfectly proper under other circumstances, that they may give themselves up wholly to prayer. There is a peculiar power in such prayer. Every great crisis in life and work should be met in that way. There is nothing pleasing to God in our giving up in a purely Pharisaic and legal way things which are pleasant, but there is power in that downright earnestness and

determination to obtain in prayer the things of which we sorely feel our need, that leads us to put away everything, even things in themselves most right and necessary, that we may set our faces to find God, and obtain blessings from Him.

3. A third secret of right praying is also found in this same verse, Acts 12:5. It appears in the three words "*of the church.*"

There is power in *united prayer*. Of course there is power in the prayer of an individual, but there is vastly increased power in united prayer. God delights in the unity of His people, and seeks to emphasize it in every way, and so He pronounces a special blessing upon united prayer. We read in Matt. 18:19, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." This unity, however, must be real. The passage just quoted does not say that if two shall agree in asking, but if two shall agree *as touching* anything they shall ask. Two persons might agree to ask for the same thing, and yet there be no real agreement as touching the thing they asked. One might ask it because he really desired it, the other might ask it simply

to please his friend. But where there is real agreement, where the Spirit of God brings two believers into perfect harmony as concerning that which they may ask of God, where the Spirit lays the same burden on two hearts: in all such prayer there is absolutely irresistible power.

CHAPTER III

OBEYING AND PRAYING

1. One of the most significant verses in the Bible on prayer is 1 John 3:22. John says, "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

What an astounding statement! John says, in so many words, that everything he asked for he got. How many of us can say this: "Whatsoever I ask I receive"? But John explains why this was so, "Because we keep His commandments, and do those things that are pleasing in His sight." In other words, the one who expects God to do as he asks Him, must on his part *do whatever God bids him.* If we give a listening ear to all God's commands to us, He will give a listening ear to all our petitions to Him. If, on the other hand, we turn a deaf ear to His precepts, He will be likely to turn a deaf ear to our prayers. Here we find the secret of much unanswered prayer.

We are not listening to God's Word, and therefore He is not listening to our petitions.

I was once speaking to a woman who had been a professed Christian, but had given it all up. I asked her why she was not a Christian still. She replied, because she did not believe the Bible. I asked her why she did not believe the Bible.

"Because I have tried its promises and found them untrue."

"Which promises?"

"The promises about prayer."

"Which promises about prayer?"

"Does it not say in the Bible, 'Whatsoever ye ask believing ye shall receive' ?"

"It says something nearly like that."

"Well, I asked fully expecting to get and did not receive, so the promise failed."

"Was the promise made to you?"

"Why, certainly, it is made to all Christians, is it not?"

"No, God carefully defines who the '*ye's*' are, whose believing prayers He agrees to answer."

I then turned her to 1 John 3:22, and read the description of those whose prayers had power with God.

"Now," I said, "were you keeping His commandments and doing those things which are pleasing in His sight?"

She frankly confessed that she was not, and soon came to see that the real difficulty was not with God's promises, but with herself. That is the difficulty with many an unanswered prayer to-day: the one who offers it is not obedient.

If we would have power in prayer, we must be earnest students of His Word to find out what His will regarding us is, and then having found it, do it. One unconfessed act of disobedience on our part will shut the ear of God against many petitions.

2. But this verse goes beyond the mere keeping of God's commandments. John tells us that we must *do those things that are pleasing in His sight.*

There are many things which it would be pleasing to God for us to do which He has not specifically commanded us. A true child is not content with merely doing those things which his father specifically commands him to do. He studies to know his father's will, and if he thinks that there is any thing that he can do that would please his father, he does it

gladly, though his father has never given him any specific order to do it. So it is with the true child of God. He does not ask merely whether certain things are commanded or certain things forbidden. He studies to know his Father's will in all things.

There are many Christians to-day who are doing things that are not pleasing to God, and leaving undone things which would be pleasing to God. When you speak to them about these things they will confront you at once with the question, "Is there any command in the Bible not to do this thing?" And if you cannot show them some verse in which the matter in question is plainly forbidden, they think they are under no obligation whatever to give it up; but a true child of God does not demand a specific command. If we make it our study to find out and to do the things which are pleasing to God, He will make it His study to do the things which are pleasing to us. Here again we find the explanation of much unanswered prayer: We are not making it the study of our lives to know what would please our Father, and so our prayers are not answered.

Take as an illustration of questions that are

constantly coming up, the matter of theater-going, dancing and the use of tobacco. Many who are indulging in these things will ask you triumphantly if you speak against them, "Does the Bible say, 'Thou shalt not go to the theater'?" "Does the Bible say, 'Thou shalt not dance'?" "Does the Bible say, 'Thou shalt not smoke'?" That is not the question. The question is, Is our heavenly Father well pleased when He sees one of His children in the theater, at the dance, or smoking? That is a question for each to decide for himself, prayerfully, seeking light from the Holy Spirit. "Where is the harm in these things?" many ask. It is aside from our purpose to go into the general question, but beyond a doubt there is this great harm in many a case; they rob our prayers of power.

3. Psalm 145:18 throws a great deal of light on the question of how to pray: "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."

That little expression "in truth" is worthy of study. If you will take your concordance and go through the Bible, you will find that this expression means "in reality," "in sincerity." The prayer that God answers is the

prayer that is real, the prayer that asks for something that is sincerely desired.

Much prayer is insincere. People ask for things which they do not wish. Many a woman is praying for the conversion of her husband, who does not really wish her husband to be converted. She thinks that she does, but if she knew what would be involved in the conversion of her husband, how it would necessitate an entire revolution in his manner of doing business, and how consequently it would reduce their income and make necessary an entire change in their method of living, the real prayer of her heart would be, if she were to be sincere with God:

"O God, do not convert my husband."

She does not wish his conversion at so great cost.

Many a church is praying for a revival that does not really desire a revival. They think they do, for to their minds a revival means an increase of membership, an increase of income, an increase of reputation among the churches; but if they knew what a real revival meant, what a searching of hearts on the part of professed Christians would be involved, what a radical transformation of individual, domestic

and social life would be brought about, and many other things that would come to pass if the Spirit of God was poured out in reality and power; if all this were known, the real cry of the church would be:

"O God, keep us from having a revival."

Many a minister is praying for the baptism with the Holy Spirit who does not really desire it. He thinks he does, for the baptism with the Spirit means to him new joy, new power in preaching the Word, a wider reputation among men, a larger prominence in the church of Christ. But if he understood what a baptism with the Holy Spirit really involved, how for example it would necessarily bring him into antagonism with the world, and with unspiritual Christians, how it would cause his name to be "cast out as evil," how it might necessitate his leaving a good comfortable living and going down to work in the slums, or even in some foreign land; if he understood all this, his prayer quite likely would be—if he were to express the real wish of his heart,—

"O God, save me from being baptized with the Holy Ghost."

But when we do come to the place where we really desire the conversion of friends at any

cost, really desire the outpouring of the Holy Spirit whatever it may involve, really desire the baptism with the Holy Ghost come what come may, where we desire anything "in truth" and then call upon God for it "in truth," God is going to hear.

CHAPTER IV

PRAYING IN THE NAME OF CHRIST AND ACCORDING TO THE WILL OF GOD

1. It was a wonderful word about prayer that Jesus spoke to His disciples on the night before His crucifixion, "Whatsoever ye shall ask *in My name*, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it."

Prayer in the name of Christ has power with God. God is well pleased with His Son Jesus Christ. He hears Him always, and He also hears always the prayer that is really in His name. There is a fragrance in the name of Christ that makes acceptable to God every prayer that bears it.

But what is it to pray in the name of Christ?

Many explanations have been attempted that to ordinary minds do not explain. But there is nothing mystical or mysterious about this expression. If one will go through the Bible and examine all the passages in which the expression "in My name" or "in His name"

or synonymous expressions are used, he will find that it means just about what it does in modern usage. If I go to a bank and hand in a check with my name signed to it, I ask of that bank *in my own name.* If I have money deposited in that bank, the check will be cashed; if not, it will not be. If, however, I go to a bank with somebody's else name signed to the check, I am asking *in his name*, and it does not matter whether I have money in that bank or any other, if the person whose name is signed to the check has money there, the check will be cashed.

If, for example, I should go to the First National Bank of Chicago, and present a check which I had signed for $50.00, the paying teller would say to me:

"Why, Mr. Torrey, we cannot cash that. You have no money in this bank."

But if I should go to the First National Bank with a check for $5,000.00 made payable to me, and signed by one of the large depositors in that bank, they would not ask whether I had money in that bank or in any bank, but would honor the check at once.

So it is when I go to the bank of heaven, when I go to God in prayer. I have nothing

deposited there, I have absolutely no credit there, and if I go in my own name I will get absolutely nothing; but Jesus Christ has unlimited credit in heaven, and He has granted to me the privilege of going to the bank with His name on my checks, and when I thus go, my prayers will be honored to any extent.

To pray then in the name of Christ is to pray on the ground, not of my credit, but His; to renounce the thought that I have any claims on God whatever, and approach Him on the ground of Christ's claims. Praying in the name of Christ is not merely adding the phrase "I ask these things in Jesus' name" to my prayer. I may put that phrase in my prayer and really be resting in my own merit all the time. On the other hand, I may omit that phrase but really be resting in the merit of Christ all the time. But when I really do approach God, not on the ground of my merit, but on the ground of Christ's merit, not on the ground of my goodness, but on the ground of the atoning blood (Heb. 10:19), God will hear me. Very much of our modern prayer is vain because men approach God imagining that they have some claim upon God whereby He is under obligations to answer their prayers.

Years ago when Mr. Moody was young in Christian work, he visited a town in Illinois. A judge in the town was an infidel. This judge's wife besought Mr. Moody to call upon her husband, but Mr. Moody replied:

"I cannot talk with your husband. I am only an uneducated young Christian, and your husband is a book infidel."

But the wife would not take no for an answer, so Mr. Moody made the call. The clerks in the outer-office tittered as the young salesman from Chicago went in to talk with the scholarly judge.

The conversation was short. Mr. Moody said:

"Judge, I can't talk with you. You are a book infidel, and I have no learning, but I simply want to say if you are ever converted, I want you to let me know."

The judge replied: "Yes, young man, if I am ever converted I will let you know. Yes, I will let you know."

The conversation ended. The clerks tittered still louder when the zealous young Christian left the office, but the judge was converted within a year. Mr. Moody visiting the town again asked the judge to explain how it came about. The judge said:

"One night, when my wife was at prayer meeting, I began to grow very uneasy and miserable. I did not know what was the matter with me, but finally retired before my wife came home. I could not sleep all that night. I got up early, told my wife that I would eat no breakfast, and went down to the office. I told the clerks they could take a holiday, and shut myself up in the inner office. I kept growing more and more miserable, and finally I got down and asked God to forgive my sins, but I would not say 'for Jesus' sake,' for I was a Unitarian and I did not believe in the atonement. I kept praying 'God forgive my sins'; but no answer came. At last in desperation I cried, 'O God, for Christ's sake forgive my sins,' and found peace at once."

The judge had no access to God until he came in the name of Christ, but when he thus came, he was heard and answered at once.

2. Great light is thrown upon the subject "How to Pray" by 1 John 5:14, 15: "And this is the boldness which we have toward Him, that if we ask anything *according to His Will*, He heareth us: and if we know that He heareth us whatsoever we ask, we know

that we have the petitions which we have asked of Him." (R. V.)

This passage teaches us plainly that if we are to pray aright, we must pray according to God's will, then will we beyond a peradventure get the thing we ask of Him.

But can we know the will of God? Can we know that any specific prayer is according to His will?

We most surely can.

How?

(1) First by the Word. God has revealed His will in His Word. When anything is definitely promised in the Word of God, we know that it is His will to give that thing. If then when I pray, I can find some definite promise of God's Word and lay that promise before God, I know that He hears me, and if I know that He hears me, I know that I have the petition that I have asked of Him. For example, when I pray for wisdom I know that it is the will of God to give me wisdom, for He says so in James 1:5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." So when I ask for wisdom I know that the prayer is heard, and that

wisdom will be given me. In like manner when I pray for the Holy Spirit I know from Luke 11:13 that it is God's will, that my prayer is heard, and that I have the petition that I have asked of Him: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Some years ago a minister came to me at the close of an address on prayer at a Y. M. C. A. Bible school, and said,

"You have produced upon those young men the impression that they can ask for definite things and get the very things that they ask."

I replied that I did not know whether that was the impression that I produced or not, but that was certainly the impression that I desired to produce.

"But," he replied, "that is not right. We cannot be sure, for we don't know God's will."

I turned him at once to James 1:5, read it and said to him, "Is it not God's will to give us wisdom, and if you ask for wisdom do you not know that you are going to get it?"

"Ah!" he said, "we don't know what wisdom is."

I said, "No, if we did, we would not need to ask; but whatever wisdom may be, don't you know that you will get it?"

Certainly it is our privilege to know. When we have a specific promise in the Word of God, if we doubt that it is God's will, or if we doubt that God will do the thing that we ask, we make God a liar.

Here is one of the greatest secrets of prevailing prayer: To study the Word to find what God's will is as revealed there in the promises, and then simply take these promises and spread them out before God in prayer with the absolutely unwavering expectation that He will do what He has promised in His Word.

(2) But there is still another way in which we may know the will of God, that is, by the teaching of His Holy Spirit. There are many things that we need from God which are not covered by any specific promise, but we are not left in ignorance of the will of God even then. In Rom. 8:26, 27 we are told, "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the

hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints *according to the will of God.*" (R. V.) Here we are distinctly told that the Spirit of God prays in us, draws out our prayer, in the line of God's will. When we are thus led out by the Holy Spirit in any direction, to pray for any given object, we may do it in all confidence that it is God's will, and that we are to get the very thing we ask of Him, even though there is no specific promise to cover the case. Often God by His Spirit lays upon us a heavy burden of prayer for some given individual. We cannot rest, we pray for him with groanings which cannot be uttered. Perhaps the man is entirely beyond our reach, but God hears the prayer, and in many a case it is not long before we hear of his definite conversion.

The passage 1 John 5:14, 15 is one of the most abused passages in the Bible: "This is *the confidence* that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." The Holy Spirit beyond a doubt put it into the Bible to encourage our faith. It begins with "This is

the confidence that we have in Him," and closes with "*We know* that we have the petitions that we desired of Him"; but one of the most frequent usages of this passage, which was so manifestly given to beget confidence, is to introduce an element of uncertainty into our prayers. Oftentimes when one waxes confident in prayer, some cautious brother will come and say:

"Now, don't be too confident. If it is God's will He will do it. You should put in, 'If it be Thy will.' "

Doubtless there are many times when we do not know the will of God, and in all prayer submission to the excellent will of God should underlie it; but when we know God's will, there need be no "ifs"; and this passage was not put into the Bible in order that we might introduce "ifs" into all our prayers, but in order that we might throw our "ifs" to the wind, and have "*confidence*" and "*know* that we have the petitions which we have asked of Him."

CHAPTER V

PRAYING IN THE SPIRIT

1. Over and over again in what has already been said, we have seen our dependence upon the Holy Spirit in prayer. This comes out very definitely in Eph. 6:18, "Praying always with all prayer and supplication *in the Spirit*," and in Jude 20, "Praying *in the Holy Ghost.*" Indeed the whole secret of prayer is found in these three words, "in the Spirit." It is the prayer that God the Holy Spirit inspires that God the Father answers.

The disciples did not know how to pray as they ought, so they came to Jesus and said, "Lord teach us to pray." We know not how to pray as we ought, but we have another Teacher and Guide right at hand to help us (John 14:16, 17), "The Spirit helpeth our infirmity" (Rom. 8:26, R. V.). He teaches us how to pray. True prayer is prayer in the Spirit; that is, the prayer the Spirit inspires and directs. When we come into God's presence we should recognize "our infirmity," our ignorance of what we should pray for or how we should pray for it, and in the con-

sciousness of our utter inability to pray aright we should look up to the Holy Spirit, casting ourselves utterly upon Him to direct our prayers, to lead out our desires and to guide our utterance of them.

Nothing can be more foolish in prayer than to rush heedlessly into God's presence, and ask the first thing that comes into our mind, or that some thoughtless friend has asked us to pray for. When we first come into God's presence we should be silent before Him. We should look up to Him to send His Holy Spirit to teach us how to pray. We must wait for the Holy Spirit, and surrender ourselves to the Spirit, then we shall pray aright.

Oftentimes when we come to God in prayer, we do not feel like praying. What shall one do in such a case? cease praying until he does feel like it? Not at all. When we feel least like praying is the time when we most need to pray. We should wait quietly before God and tell Him how cold and prayerless our hearts are, and look up to Him and trust Him and expect Him to send the Holy Spirit to warm our hearts and draw them out in prayer. It will not be long before the glow of the Spirit's presence will fill our hearts, and we will begin

to pray with freedom, directness, earnestness and power. Many of the most blessed seasons of prayer I have ever known have begun with a feeling of utter deadness and prayerlessness; but in my helplessness and coldness I have cast myself upon God, and looked to Him to send His Holy Spirit to teach me to pray, and He has done it.

When we pray in the Spirit, we will pray for the right things and in the right way. There will be joy and power in our prayer.

2. If we are to pray with power we must pray *with faith.* In Mark 11:24 Jesus says, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." No matter how positive any promise of God's Word may be, we will not enjoy it in actual experience unless we confidently expect its fulfillment in answer to our prayer. "If any of you lack wisdom," says James, "let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him." Now that promise is as positive as a promise can be, but the next verse adds, "But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by

the wind and tossed. For let not that man think that he shall receive anything of the Lord." (R. V.) There must then be confident unwavering expectation. But there is a faith that goes beyond expectation, that believes that the prayer is heard and the promise granted. This comes out in the Revised Version of Mark 11:24, "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye *have* received them, and ye shall have them."

But how can one get this faith?

Let us say with all emphasis, it cannot be pumped up. Many a one reads this promise about the prayer of faith, and then asks for things that he desires and tries to make himself believe that God has heard the prayer. This ends only in disappointment, for it is not real faith and the thing is not granted. It is at this point that many people make a collapse of faith altogether by trying to work up faith by an effort of their will, and as the thing they made themselves believe they expected to get is not given, the very foundation of faith is oftentimes undermined.

But how does real faith come?

Rom. 10:17 answers the question: "So then

faith cometh by hearing, and hearing *by the Word of God.*" If we are to have real faith, we must study the Word of God and find out what is promised, then simply believe the promises of God. Faith must have a warrant. Trying to believe something that you want to believe is not faith. Believing what God says in His Word is faith. If I am to have faith when I pray, I must find some promise in the Word of God on which to rest my faith. Faith furthermore comes through the Spirit. The Spirit knows the will of God, and if I pray in the Spirit, and look to the Spirit to teach me God's will, He will lead me out in prayer along the line of that will, and give me faith that the prayer is to be answered; but in no case does real faith come by simply determining that you are going to get the thing that you want to get. If there is no promise in the Word of God, and no clear leading of the Spirit, there can be no real faith, and there should be no upbraiding of self for lack of faith in such a case. But if the thing desired is promised in the Word of God, we may well upbraid ourselves for lack of faith if we doubt; for we are making God a liar by doubting His Word.

CHAPTER VI

ALWAYS PRAYING AND NOT FAINTING

In two parables in the Gospel of Luke, Jesus teaches with great emphasis the lesson that men ought always to pray and not to faint. The first parable is found in Luke 11:5-8, and the other in Luke 18:1-8.

"And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him: 'Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say: 'Trouble me not: the door is now shut, and my children are with me in bed. I cannot rise and give thee.' I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." (Luke 11:5-8.)

"And He spake a parable unto them to this end, that men always ought to pray and not to faint, saying: There was in a city a judge

which feared not God, neither regarded man; and there was a widow in that city; and she came to him, saying:

" 'Avenge me of mine adversary.'

"And he would not for a while; but afterward he said within himself: 'Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.'

"And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily. Nevertheless when the Son of man cometh, shall He find faith on the earth?" (Luke 18:1-8.)

In the former of these two parables Jesus sets forth the necessity of importunity in prayer in a startling way. The word rendered "importunity" means literally "shamelessness," as if Jesus would have us understand that God would have us draw nigh to Him with a determination to obtain the things we seek that will not be put to shame by any seeming refusal or delay on God's part. God delights in the holy boldness that will not take "no" for an answer. It is an expression of

great faith, and nothing pleases God more than faith.

Jesus seemed to put the Syro-Phœnician woman away almost with rudeness, but she would not be put away, and Jesus looked upon her shameless importunity with pleasure, and said, "O woman, great is thy faith: be it unto thee even as thou wilt." (Matt. 15:28.) God does not always let us get things at our first effort. He would train us and make us strong men by compelling us to work hard for the best things. So also He does not always give us what we ask in answer to the first prayer; He would train us and make us strong men of prayer by compelling us to pray hard for the best things. He makes us *pray through.*

I am glad that this is so. There is no more blessed training in prayer than that that comes through being compelled to ask again and again and again even through a long period of years before one obtains that which he seeks from God. Many people call it submission to the will of God when God does not grant them their requests at the first or second asking, and they say:

"Well, perhaps it is not God's will."

As a rule this is not submission, but spiritual

laziness. We do not call it submission to the will of God when we give up after one or two efforts to obtain things by action; we call it lack of strength of character. When the strong man of action starts out to accomplish a thing, if he does not accomplish it the first, or second or one hundredth time, he keeps hammering away until he does accomplish it; and the strong man of prayer when he starts to pray for a thing keeps on praying until he prays it through, and obtains what he seeks. We should be careful about what we ask from God, but when we do begin to pray for a thing we should never give up praying for it until we get it, or until God makes it very clear and very definite to us that it is not His will to give it.

Some would have us believe that it shows unbelief to pray twice for the same thing, that we ought to "take it" the first time that we ask. Doubtless there are times when we are able through faith in the Word or the leading of the Holy Spirit to *claim* the first time that which we have asked of God; but beyond question there are other times when we must pray again and again and again for the same thing before we get our answer. Those who have gotten

beyond praying twice for the same thing have gotten beyond their Master, (Matt. 26.44). George Müller prayed for two men daily for upwards of sixty years. One of these men was converted shortly before his death, I think at the last service that George Müller held, the other was converted within a year after his death. One of the great needs of the present day is men and women who will not only start out to pray for things, but pray on and on and on until they obtain that which they seek from the Lord.

CHAPTER VII

ABIDING IN CHRIST

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7.) The whole secret of prayer is found in these words of our Lord. Here is prayer that has unbounded power: "Ask *what ye will*, and it shall be done unto you."

There is a way then of asking and getting precisely what we ask and getting all we ask. Christ gives two conditions of this all-prevailing prayer:

1. The first condition is, "If ye abide in Me."

What is it to abide in Christ?

Some explanations that have been given of this are so mystical or so profound that to many simple-minded children of God they mean practically nothing at all; but what Jesus meant was really very simple.

He had been comparing Himself to a vine, His disciples to the branches in the vine Some branches continued in the vine, that is

remained in living union with the vine, so that the sap or life of the vine constantly flowed into these branches. They had no independent life of their own. Everything in them was simply the outcome of the life of the vine flowing into them. Their buds, their leaves, their blossoms, their fruit, were really not theirs, but the buds, leaves, blossoms and fruit of the vine. Other branches were completely severed from the vine, or else the flow of the sap or life of the vine into them was in some way hindered. Now for us to abide in Christ is for us to bear the same relation to Him that the first sort of branches bear to the vine; that is to say, to abide in Christ is to renounce any independent life of our own, to give up trying to think our thoughts, or form our resolutions, or cultivate our feelings, and simply and constantly look to Christ to think His thoughts in us, to form His purposes in us, to feel His emotions and affections in us. It is to renounce all life independent of Christ, and constantly to look to Him for the inflow of His life into us, and the outworking of His life through us. When we do this, and in so far as we do this, our prayers will obtain that which we seek from God.

This must necessarily be so, for our desires will not be our own desires, but Christ's, and our prayers will not in reality be our own prayers, but Christ praying in us. Such prayers will always be in harmony with God's will, and the Father heareth Him always When our prayers fail it is because they are indeed our prayers. We have conceived the desire and framed the petition of ourselves, instead of looking to Christ to pray through us.

To say that one should be abiding in Christ in all his prayers, looking to Christ to pray through Him rather than praying himself, is simply saying in another way that one should pray "in the Spirit." When we thus abide in Christ, our thoughts are not our own thoughts, but His, our joys are not our own joys, but His, our fruit is not our own fruit, but His; just as the buds, leaves, blossoms and fruit of the branch that abides in the vine are not the buds, leaves, blossoms and fruit of the branch, but of the vine itself whose life is flowing into the branch and manifests itself in these buds, leaves, blossoms and fruit.

To abide in Christ, one must of course already be in Christ through the acceptance of Christ as an atoning Savior from the guilt of

sin, a risen Savior from the power of sin, and a Lord and Master over all his life. Being in Christ, all that we have to do to abide (or continue) in Christ is simply to renounce our self-life—utterly renouncing every thought, every purpose every desire, every affection of our own, and just looking day by day and hour by hour for Jesus Christ to form His thoughts, His purposes, His affections, His desires in us. Abiding in Christ is really a very simple matter, though it is a wonderful life of privilege and of power.

2. But there is another condition stated in this verse, though it is really involved in the first: "And My words abide in you."

If we are to obtain from God all that we ask from Him, Christ's words must abide or continue in us. We must study His words, fairly devour His words, let them sink into our thought and into our heart, keep them in our memory, obey them constantly in our life, let them shape and mold our daily life and our every act.

This is really the method of abiding in Christ. It is through His words that Jesus imparts Himself to us. The words He speaks unto us, they are spirit and they are life (John

6:63.) It is vain to expect power in prayer unless we meditate much upon the words of Christ, and let them sink deep and find a permanent abode in our hearts. There are many who wonder why they are so powerless in prayer, but the very simple explanation of it all is found in their neglect of the words of Christ. They have not hidden His words in their hearts; His words do not abide in them. It is not by seasons of mystical meditation and rapturous experiences that we learn to abide in Christ; it is by feeding upon His word, His written word as found in the Bible, and looking to the Holy Spirit to implant these words in our hearts and to make them a living thing in our hearts. If we thus let the words of Christ abide in us, they will stir us up to prayer. They will be the mold in which our prayers are shaped, and our prayers will be necessarily along the line of God's will, and will prevail with Him. Prevailing prayer is almost an impossibility where there is neglect of the study of the Word of God.

Mere intellectual study of the Word of God is not enough; there must be meditation upon it. The Word of God must be revolved over and over and over in the mind, with a constant

looking to God by His Spirit to make that Word a living thing in the heart. The prayer that is born of meditation upon the Word of God is the prayer that soars upward most easily to God's listening ear.

George Müller, one of the mightiest men of prayer of the present generation, when the hour for prayer came would begin by reading and meditating upon God's Word until out of the study of the Word a prayer began to form itself in his heart. Thus God Himself was the real author of the prayer, and God answered the prayers which He Himself had inspired.

The Word of God is the instrument through which the Holy Spirit works, it is the sword of the Spirit in more senses than one; and the one who would know the work of the Holy Spirit in any direction must feed upon the Word. The one who would pray in the Spirit must meditate much upon the Word, that the Holy Spirit may have something through which He can work. The Holy Spirit works His prayers in us through the Word, and neglect of the Word makes praying in the Holy Spirit an impossibility. If we would feed the fire of our prayers with the fuel of God's Word, all our difficulties in prayer would disappear.

CHAPTER VIII

PRAYING WITH THANKSGIVING

There are two words often overlooked in the lesson about prayer which Paul gives us in Phil. 4:6, 7, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (R. V.) The two important words often overlooked are, "*with thanksgiving.*"

In approaching God to ask for new blessings, we should never forget to return thanks for blessings already granted. If any one of us would stop and think how many of the prayers which we have offered to God have been answered, and how seldom we have gone back to God to return thanks for the answers thus given, I am sure we would be overwhelmed with confusion. We should be just as definite in returning thanks as we are in prayer. We come to God with most specific petitions, but

when we return thanks to Him, our thanksgiving is indefinite and general.

Doubtless one reason why so many of our prayers lack power is because we have neglected to return thanks for blessings already received. If any one were to constantly come to us asking help from us, and should never say "Thank you" for the help thus given, we would soon tire of helping one so ungrateful. Indeed, regard for the one we were helping would hold us back from encouraging such rank ingratitude. Doubtless our heavenly Father out of a wise regard for our highest welfare oftentimes refuses to answer petitions that we send up to Him in order that we may be brought to a sense of our ingratitude and taught to be thankful.

God is deeply grieved by the thanklessness and ingratitude of which so many of us are guilty. When Jesus healed the ten lepers and only one came back to give Him thanks, in wonderment and pain He exclaimed,

"Were not the ten cleansed? but where are the nine?" (Luke 17:17, R. V.)

How often must He look down upon us in sadness at our forgetfulness of His repeated blessings, and His frequent answer to our prayers.

Returning thanks for blessings already received increases our faith and enables us to approach God with new boldness and new assurance. Doubtless the reason so many have so little faith when they pray, is because they take so little time to meditate upon and thank God for blessings already received. As one meditates upon the answers to prayers already granted, faith waxes bolder and bolder, and we come to feel in the very depths of our souls that there is nothing too hard for the Lord. As we reflect upon the wondrous goodness of God toward us on the one hand, and upon the other hand upon the little thought and strength and time that we ever put into thanksgiving, we may well humble ourselves before God and confess our sin.

The mighty men of prayer in the Bible, and the mighty men of prayer throughout the ages of the church's history have been men who were much given to thanksgiving and praise. David was a mighty man of prayer, and how his Psalms abound with thanksgiving and praise. The apostles were mighty men of prayer; of them we read that "they were continually in the temple, praising and blessing God." Paul was a mighty man of prayer, and

how often in his epistles he bursts out in definite thanksgiving to God for definite blessings and definite answers to prayers. Jesus is our model in prayer as in everything else. We find in the study of His life that His manner of returning thanks at the simplest meal was so noticeable that two of His disciples recognized Him by this after His resurrection.

Thanksgiving is one of the inevitable results of being filled with the Holy Spirit and one who does not learn "in everything to give thanks" cannot continue to pray in the Spirit. If we would learn to pray with power we would do well to let these two words sink deep into our hearts: "WITH THANKSGIVING."

CHAPTER IX

HINDRANCES TO PRAYER

We have gone very carefully into the positive conditions of prevailing prayer; but there are some things which hinder prayer. These God has made very plain in His Word.

1. The first hindrance to prayer we will find in James 4:3, "Ye ask and receive not *because ye ask amiss, that ye may spend it in your pleasures.*" (R. V.)

A selfish purpose in prayer robs prayer of power. Very many prayers are selfish. These may be prayers for things for which it is perfectly proper to ask, for things which it is the will of God to give, but the motive of the prayer is entirely wrong, and so the prayer falls powerless to the ground. The true purpose in prayer is that God may be glorified in the answer. If we ask any petition merely that we may receive something to use in our pleasures or in our own gratification in one way or another, we "ask amiss" and need not expect to receive what we ask. This explains why many prayers remain unanswered.

For example, many a woman is praying for the conversion of her husband. That certainly is a most proper thing to ask; but many a woman's motive in asking for the conversion of her husband is entirely improper, it is selfish. She desires that her husband may be converted because it would be so much more pleasant for her to have a husband who sympathized with her; or it is so painful to think that her husband might die and be lost forever. For some such selfish reason as this she desires to have her husband converted. The prayer is purely selfish. Why should a woman desire the conversion of her husband? First of all and above all, that God may be glorified; because she cannot bear the thought that God the Father should be dishonored by her husband trampling under foot the Son of God.

Many pray for a revival. That certainly is a prayer that is pleasing to God, it is along the line of His will; but many prayers for revivals are purely selfish. The churches desire revivals in order that the membership may be increased, in order that the church may have a position of more power and influence in the community, in order that the church treasury may be filled, in order that a good report may be made at

the presbytery or conference or association. For such low purposes as these, churches and ministers oftentimes are praying for a revival, and oftentimes too God does not answer the prayer. Why should we pray for a revival? For the glory of God, because we cannot endure it that God should continue to be dishonored by the worldliness of the church, by the sins of unbelievers, by the proud unbelief of the day; because God's Word is being made void; in order that God may be glorified by the outpouring of His Spirit on the Church of Christ. For these reasons first of all and above all, we should pray for a revival.

Many a prayer for the Holy Spirit is a purely selfish prayer. It certainly is God's will to give the Holy Spirit to them that ask Him—He has told us so plainly in His Word (Luke 11:13), but many a prayer for the Holy Spirit is hindered by the selfishness of the motive that lies back of the prayer. Men and women pray for the Holy Spirit in order that they may be happy, or in order that they may be saved from the wretchedness of defeat in their lives, or in order that they may have power as Christian workers, or for some other purely selfish motive. Why should we pray for the

Spirit? In order that God may no longer be dishonored by the low level of our Christian lives and by our ineffectiveness in service, in order that God may be glorified in the new beauty that comes into our lives and the new power that comes into our service.

2. The second hindrance to prayer we find in Is. 59:1, 2: "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear. But *your iniquities have separated between you and your God*, and *your sins have hid His face from you, that He will not hear.*"

Sin hinders prayer. Many a man prays and prays and prays, and gets absolutely no answer to his prayer. Perhaps he is tempted to think that it is not the will of God to answer, or he may think that the days when God answered prayer, if He ever did, are over. So the Israelites seem to have thought. They thought that the Lord's hand was shortened, that it could not save, and that His ear had become heavy that it could no longer hear.

"Not so," said Isaiah, "God's ear is just as open to hear as ever, His hand just as mighty to save; but there is a hindrance. That hindrance is your own sins. Your iniquities have

separated between you and your God, and your sins have hid His face from you that He will not hear."

It is so to-day. Many and many a man is crying to God in vain, simply because of sin in his life. It may be some sin in the past that has been unconfessed and unjudged, it may be some sin in the present that is cherished, very likely is not even looked upon as sin, but there the sin is, hidden away somewhere in the heart or in the life, and God "will not hear."

Any one who finds his prayers ineffective should not conclude that the thing which he asks of God is not according to His will, but should go alone with God with the Psalmist's prayer, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me" (Ps. 139:23, 24), and wait before Him until He puts His finger upon the thing that is displeasing in His sight. Then this sin should be confessed and put away.

I well remember a time in my life when I was praying for two definite things that it seemed that I must have, or God would be dishonored; but the answer did not come. I awoke in the middle of the night in great

physical suffering and great distress of soul. I cried to God for these things, reasoned with Him as to how necessary it was that I get them, and get them at once; but no answer came. I asked God to show me if there was anything wrong in my own life. Something came to my mind that had often come to it before, something definite but which I was unwilling to confess as sin. I said to God, "If this is wrong I will give it up"; but still no answer came. In my innermost heart, though I had never admitted it, I knew it was wrong.

At last I said:

"This is wrong. I have sinned. I will give it up."

I found peace. In a few moments I was sleeping like a child. In the morning I woke well in body, and the money that was so much needed for the honor of God's name came.

Sin is an awful thing, and one of the most awful things about it is the way it hinders prayer, the way it severs the connection between us and the source of all grace and power and blessing. Any one who would have power in prayer must be merciless in dealing with his own sins. "If I regard iniquity in my heart, the Lord will not hear me." (Ps. 66:18.)

So long as we hold on to sin or have any controversy with God, we cannot expect Him to heed our prayers. If there is anything that is constantly coming up in your moments of close communion with God, that is the thing that hinders prayer: put it away.

3. The third hindrance to prayer is found in Ez. 14:3, "Son of man, these men have taken their idols into their heart, and put the stumbling block of their iniquity before their face: should I be inquired of at all by them?" (R. V.) *Idols in the heart cause God to refuse to listen to our prayers.*

What is an idol? An idol is anything that takes the place of God, anything that is the supreme object of our affection. God alone has the right to the supreme place in our hearts. Everything and everyone else must be subordinate to Him.

Many a man makes an idol of his wife. Not that a man can love his wife any too much, but he can put her in the wrong place, he can put her before God; and when a man regards his wife's pleasure before God's pleasure, when he gives her the first place and God the second place, his wife is an idol, and God cannot hear his prayers.

Many a woman makes an idol of her children. Not that we can love our children too much. The more dearly we love Christ, the more dearly we love our children; but we can put our children in the wrong place, we can put them before God, and their interests before God's interests. When we do this our children are our idols.

Many a man makes an idol of his reputation or his business. Reputation or business is put before God. God cannot hear the prayers of such a man.

One great question for us to decide, if we would have power in prayer is, Is God absolutely first? Is He before wife, before children, before reputation, before business, before our own lives? If not, prevailing prayer is impossible.

God often calls our attention to the fact that we have an idol, by not answering our prayers, and thus leading us to inquire as to why our prayers are not answered, and so we discover the idol, put it away, and God hears our prayers.

4. The fourth hindrance to prayer is found in Prov. 21:13, "*Whoso stoppeth his ears at the cry of the poor*, he also shall cry himself, but shall not be heard."

There is perhaps no greater hindrance to

prayer than stinginess, the lack of liberality toward the poor and toward God's work. It is the one who gives generously to others who receives generously from God. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." (Luke 6:38, R. V.) The generous man is the mighty man of prayer. The stingy man is the powerless man of prayer.

One of the most wonderful statements about prevailing prayer (already referred to) 1 John 3:22, "Whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight," is made in direct connection with generosity toward the needy. In the context we are told that it is when we love, not in word or in tongue, but in deed and in truth, when we open our hearts toward the brother in need, it is then and only then we have confidence toward God in prayer.

Many a man and woman who is seeking to find the secret of their powerlessness in prayer need not seek far; it is nothing more nor less than downright stinginess. George Müller, to

whom reference has already been made, was a mighty man of prayer because he was a mighty giver. What he received from God never stuck to his fingers; he immediately passed it on to others. He was constantly receiving because he was constantly giving. When one thinks of the selfishness of the professing church to-day, how the orthodox churches of this land do not average $1.00 per year per member for foreign missions, it is no wonder that the church has so little power in prayer. If we would get from God, we must give to others. Perhaps the most wonderful promise in the Bible in regard to God's supplying our need is Phil. 4:19, "And my God shall fulfill every need of yours according to His riches in glory in Christ Jesus." (R. V.) This glorious promise was made to the Philippian church, and made in immediate connection with their generosity.

5. The fifth hindrance to prayer is found in Mark 11:25, "And when ye stand praying, *forgive*, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses."

An unforgiving spirit is one of the commonest hindrances to prayer. Prayer is answered on the basis that our sins are for-

given; but God cannot deal with us on the basis of forgiveness while we are harboring ill-will against those who have wronged us. Any one who is nursing a grudge against another has fast closed the ear of God against his own petition. How many there are crying to God for the conversion of husband, children, friends, and wondering why it is that their prayer is not answered, when the whole secret is some grudge that they have in their hearts against some one who has injured them, or who they fancy has injured them. Many and many a mother and father are allowing their children to go down to eternity unsaved, for the miserable gratification of hating somebody.

6. The sixth hindrance to prayer is found in 1 Peter 3:7, "Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel as being also joint-heirs of the grace of life; to the end that your prayers be not hindered." (R. V.) Here we are plainly told that *a wrong relation between husband and wife is a hindrance to prayer.*

In many and many a case the prayers of husbands are hindered because of their failure of duty toward their wives. On the other hand, it

is also doubtless true that the prayers of wives are hindered because of their failure in duty toward their husbands. If husbands and wives should seek diligently to find the cause of their unanswered prayers, they would often find it in their relations to one another.

Many a man who makes great pretentions to piety, and is very active in Christian work, shows but little consideration in his treatment of his wife, and is oftentimes unkind, if not brutal; then he wonders why it is that his prayers are not answered. The verse that we have just quoted explains the seeming mystery. On the other hand, many a woman who is very devoted to the church, and very faithful in attendance upon all services, treats her husband with the most unpardonable neglect, is cross and peevish toward him, wounds him by the sharpness of her speech, and by her ungovernable temper; then wonders why it is that she has no power in prayer.

There are other things in the relations of husbands and wives which cannot be spoken of publicly, but which doubtless are oftentimes a hindrance in approaching God in prayer. There is much of sin covered up under the holy name of marriage that is a cause of

spiritual deadness, and of powerlessness in prayer. Any man or woman whose prayers seem to bring no answer should spread their whole married life out before God, and ask Him to put His finger upon anything in it that is displeasing in His sight.

7. The seventh hindrance to prayer is found in James 1:5-7, "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask *in faith, nothing doubting:* for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord." (R. V.)

Prayers are hindered by unbelief. God demands that we shall believe His Word absolutely. To question it is to make Him a liar. Many of us do that when we plead His promises, and is it any wonder that our prayers are not answered? How many prayers are hindered by our wretched unbelief! We go to God and ask Him for something that is positively promised in His Word, and then we do not more than half expect to get it. "Let not that man think that he shall receive anything of the Lord."

CHAPTER X

WHEN TO PRAY

If we would know the fullness of blessing that there is in the prayer life, it is important not only that we pray in the right way, but also that we pray at the right time. Christ's own example is full of suggestiveness as to the right time for prayer.

1. In the 1st chapter of Mark, the 35th verse, we read, "And *in the morning*, rising up *a great while before day*, He went out, and departed into a solitary place, and there prayed."

Jesus chose the early morning hour for prayer. Many of the mightiest men of God have followed the Lord's example in this. In the morning hour the mind is fresh and at its very best. It is free from distraction, and that absolute concentration upon God which is essential to the most effective prayer is most easily possible in the early morning hours. Furthermore, when the early hours are spent in prayer, the whole day is sanctified, and power is obtained for overcoming its tempta-

tions, and for performing its duties. More can be accomplished in prayer in the first hours of the day than at any other time during the day. Every child of God who would make the most out of his life for Christ, should set apart the first part of the day to meeting God in the study of His Word and in prayer. The first thing we do each day should be to go alone with God and face the duties, the temptations, and the service of that day, and get strength from God for all. We should get victory before the hour of trial, temptation or service comes. The secret place of prayer is the place to fight our battles and gain our victories.

2. In the 6th chapter of Luke in the 12th verse, we get further light upon the right time to pray. We read, "And it came to pass in those days, that He went out into a mountain to pray, and continued *all night* in prayer to God."

Here we see Jesus praying in the night, spending the entire night in prayer. Of course we have no reason to suppose that this was the constant practice of our Lord, nor do we even know how common this practice was, but there were certainly times when the

whole night was given up to prayer. Here too we do well to follow in the footsteps of the Master.

Of course there is a way of setting apart nights for prayer in which there is no profit; it is pure legalism. But the abuse of this practice is no reason for neglecting it altogether. One ought not to say, "I am going to spend a whole night in prayer," with the thought that there is any merit that will win God's favor in such an exercise; that is legalism. But we oftentimes do well to say, "I am going to set apart this night for meeting God, and obtaining His blessing and power; and if necessary, and if He so leads me, I will give the whole night to prayer." Oftentimes we will have prayed things through long before the night has passed, and we can retire and find more refreshing and invigorating sleep than if we had not spent the time in prayer. At other times God doubtless will keep us in communion with Himself away into the morning, and when He does this in His infinite grace, blessed indeed are these hours of night prayer!

Nights of prayer to God are followed by days of power with men. In the night hours

the world is hushed in slumber, and we can easily be alone with God and have undisturbed communion with Him. If we set apart the whole night for prayer, there will be no hurry, there will be time for our own hearts to become quiet before God, there will be time for the whole mind to be brought under the guidance of the Holy Spirit, there will be plenty of time to pray things through. A night of prayer should be put entirely under God's control. We should lay down no rules as to how long we will pray, or as to what we shall pray about, but be ready to wait upon God for a short time or a long time as He may lead, and to be led out in one direction or another as He may see fit.

3. Jesus Christ prayed *before all the great crises in His earthly life.*

He prayed before choosing the twelve disciples; before the sermon on the mount; before starting out on an evangelistic tour; before His anointing with the Holy Spirit and His entrance upon His public ministry; before announcing to the twelve His approaching death; before the great consummation of His life at the cross. (Luke 6:12, 13; Luke 9:18, 21, 22; Luke 3:21, 22; Mark 1:35-38; Luke

22:39-46.) He prepared for every important crisis by a protracted season of prayer. So ought we to do also. Whenever any crisis of life is seen to be approaching, we should prepare for it by a season of very definite prayer to God. We should take plenty of time for this prayer.

4. Christ prayed not only before the great events and victories of His life, but He also prayed *after its great achievements and important crises.*

When He had fed the five thousand with the five loaves and two fishes, and the multitude desired to take Him and make Him king, having sent them away He went up into the mountain apart to pray, and spent hours there alone in prayer to God (Matt. 14:23; Jno. 6:15). So He went on from victory to victory.

It is more common for most of us to pray before the great events of life than it is to pray after them, but the latter is as important as the former. If we would pray after the great achievements of life, we might go on to still greater; as it is we are often either puffed up or exhausted by the things that we do in the name of the Lord, and so we advance no further. Many and many a man in answer to

prayer has been endued with power and thus has wrought great things in the name of the Lord, and when these great things were accomplished, instead of going alone with God and humbling himself before Him, and giving Him all the glory for what was achieved, he has congratulated himself upon what has been accomplished, has become puffed up, and God has been obliged to lay him aside. The great things done were not followed by humiliation of self, and prayer to God, and so pride has come in and the mighty man has been shorn of his power.

5. Jesus Christ gave a special time to prayer *when life was unusually busy.* He would withdraw at such a time from the multitudes that thronged about Him, and go into the wilderness and pray. For example, we read in Luke 5:15, 16, "But so much the more went abroad the report concerning Him: and great multitudes came together to hear, and to be healed of their infirmities. But He withdrew Himself in the deserts and prayed." (R. V.)

Some men are so busy that they find no time for prayer. Apparently the busier Christ's life was, the more He prayed. Sometimes He had no time to eat (Mark 3:20), sometimes He

had no time for needed rest and sleep (Mark 6:31, 33, 46), but He always took time to pray; and the more the work crowded the more He prayed.

Many a mighty man of God has learned this secret from Christ, and when the work has crowded more than usual they have set an unusual amount of time apart for prayer. Other men of God, once mighty, have lost their power because they did not learn this secret, and allowed increasing work to crowd out prayer.

Years ago it was the writer's privilege, with other theological students, to ask questions of one of the most useful Christian men of the day. The writer was led to ask,

"Will you tell us something of your prayer life?"

The man was silent a moment, and then, turning his eyes earnestly upon me, replied:

"Well, I must admit that I have been so crowded with work of late that I have not given the time I should to prayer."

Is it any wonder that that man lost power, and the great work that he was doing was curtailed in a very marked degree? Let us never forget that the more the work presses on us, the more time must we spend in prayer.

6. Jesus Christ prayed *before the great temptations of His life.*

As He drew nearer and nearer to the cross, and realized that upon it was to come the great final test of His life, Jesus went out into the garden to pray. He came "unto a place called Gethsemane, and saith unto the disciples, Sit ye here while I go and pray yonder." (Matt. 26:36.) The victory of Calvary was won that night in the garden of Gethsemane. The calm majesty of His bearing in meeting the awful onslaughts of Pilate's Judgment Hall and of Calvary, was the outcome of the struggle, agony and victory of Gethsemane. While Jesus prayed the disciples slept, so He stood fast while they fell ignominiously.

Many temptations come upon us unawares and unannounced, and all that we can do is to lift a cry to God for help then and there; but many of the temptations of life we can see approaching from the distance, and in such cases the victory should be won before the temptation really reaches us.

7. In 1 Thess. 5:17 we read, "Pray *without ceasing*," and in Eph. 6:18, R. V., "praying *at all seasons.*"

Our whole life should be a life of prayer.

We should walk in constant communion with God. There should be a constant upward looking of the soul to God. We should walk so habitually in His presence that even when we awake in the night it would be the most natural thing in the world for us to speak to Him in thanksgiving or in petition.

CHAPTER XI

THE NEED OF A GENERAL REVIVAL

If we are to pray aright in such a time as this, much of our prayer should be for a general revival. If there was ever a time in which there was need to cry unto God in the words of the Psalmist, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" (Ps. 85:6) it is this day in which we live. It is surely time for the Lord to work, for men have made void His law (Ps. 119:126). The voice of the Lord given in the written Word is set at naught both by the world and the church. Such a time is not a time for discouragement—the man who believes in God and believes in the Bible can never be discouraged; but it is a time for Jehovah Himself to step in and work. The intelligent Christian, the wide-awake watchman on the walls of Zion, may well cry with the Psalmist of old, "It is time for Jehovah to work, for they have made void Thy law." (Ps. 119:126, Am. R V.)

The great need of the day is a general revival.

Let us consider first of all what a general revival is.

A revival is a time of quickening or impartation of life. As God alone can give life, a revival is a time when God visits His people and by the power of His Spirit imparts new life to them, and through them imparts life to sinners dead in trespasses and sins. We have religious excitements gotten up by the cunning methods and hypnotic influence of the mere professional evangelist; but these are not revivals and are not needed. They are the devil's imitations of a revival. *New life from God*—that is a revival. A general revival is a time when this new life from God is not confined to scattered localities, but is general throughout Christendom and the earth.

The reason why a general revival is needed is that spiritual dearth and desolation and death is general. It is not confined to any one country, though it may be more manifest in some countries than in others. It is found in foreign mission fields as well as in home fields. We have had local revivals. The life-giving Spirit of God has breathed upon this minister and that, this church and that, this community and that; but we need, we sorely

need, a revival that shall be widespread and general.

Let us look for a few moments at the results of a revival. These results are apparent in ministers, in the church and in the unsaved.

1. The results of a revival in a minister are:

(1) The minister has a new love for souls. We ministers as a rule have no such love for souls as we ought to have, no such love for souls as Jesus had, no such love for souls as Paul had. But when God visits His people the hearts of ministers are greatly burdened for the unsaved. They go out in great longing for the salvation of their fellow men. They forget their ambition to preach great sermons and for fame, and simply long to see men brought to Christ.

(2) When true revivals come, ministers get a new love for God's Word and a new faith in God's Word. They fling to the winds their doubts and criticisms of the Bible and of the creeds, and go to preaching the Bible and especially Christ crucified. Revivals make ministers who are loose in their doctrines orthodox. A genuine wide-sweeping revival would do more to turn things upside down and thus get

them right side up than all the heresy trials ever instituted.

(3) Revivals bring to ministers new liberty and power in preaching. It is no week-long grind to prepare a sermon, and no nerve-consuming effort to preach it after it has been prepared. Preaching is a joy and a refreshment, and there is power in it in times of revival.

2. The results of a revival on Christians generally are as marked as its results upon the ministry.

(1) In times of revival Christians come out from the world and live separated lives. Christians who have been dallying with the world, who have been playing cards and dancing and going to the theater and indulging in similar follies, give them up. These things are found to be incompatible with increasing life and light.

(2) In times of revival Christians get a new spirit of prayer. Prayer-meetings are no longer a duty, but become the necessity of a hungry, importunate heart. Private prayer is followed with new zest. The voice of earnest prayer to God is heard day and night. People no longer ask, "Does God answer prayer?"

They know He does, and besiege the throne of grace day and night.

(3) In times of revival Christians go to work for lost souls. They do not go to meeting simply to enjoy themselves and get blessed. They go to meeting to watch for souls and to bring them to Christ. They talk to men on the street and in the stores and in their homes. The cross of Christ, salvation, heaven and hell become the subjects of constant conversation. Politics and the weather and new bonnets and the latest novels are forgotten.

(4) In times of revival Christians have new joy in Christ. Life is joy, and new life is new joy. Revival days are glad days, days of heaven on earth.

(5) In times of revival Christians get a new love for the Word of God. They want to study it day and night. Revivals are bad for saloons and theaters, but they are good for bookstores and Bible agencies.

3. But revivals also have a decided influence on the unsaved world.

(1) First of all, they bring deep conviction of sin. Jesus said that when the Spirit was come He would convince the world of sin (Jno. 16:7, 8). Now we have seen that a revival is

a coming of the Holy Spirit, and therefore there must be new conviction of sin, and there always is. If you see something men call a revival, and there is no conviction of sin, you may know at once that it is bogus. It is a sure mark.

(2) Revivals bring also conversion and regeneration. When God refreshes His people, He always converts sinners also. The first result of Pentecost was new life and power to the one hundred and twenty disciples in the upper room; the second result was three thousand conversions in a single day. It is always so. I am constantly reading of revivals here and there, where Christians were greatly helped but there were no conversions. I have my doubts about that kind. If Christians are truly refreshed, they will get after the unsaved by prayer and testimony and persuasion, and there will be conversions.

WHY A GENERAL REVIVAL IS NEEDED

We see what a general revival is, and what it does; let us now face the question why it is needed at the present time.

I think that the mere description of what it is and what it does shows that it is needed,

sorely needed, but let us look at some specific conditions that exist to-day that show the need of it. In showing these conditions one is likely to be called a pessimist. If facing the facts is to be called a pessimist, I am willing to be called a pessimist. If in order to be an optimist one must shut his eyes and call black white, and error truth, and sin righteousness, and death life, I don't want to be called an optimist. But I am an optimist all the same. Pointing out the real condition will lead to a better condition.

1. Look first at the ministry.

(1) Many of us who are professedly orthodox ministers are practically infidels. That is plain speech, but it is also indisputable fact. There is no essential difference between the teachings of Tom Paine and Bob Ingersoll and the teachings of some of our theological professors. The latter are not so blunt and honest about it; they phrase it in more elegant and studied sentences; but it means the same. Much of the so-called new learning and higher criticism is simply Tom Paine infidelity sugar-coated. Prof. Howard Osgood, who is a real scholar and not a mere echo of German infidelity, once read a statement of some posi-

tions, and asked if they did not fairly represent the scholarly criticism of to-day, and when it was agreed that they did, he startled his audience by saying:

"I am reading from Tom Paine's 'Age of Reason.'"

There is little new in the higher criticism. Our future ministers oftentimes are being educated under infidel professors, and being immature boys when they enter the college or seminary, they naturally come out infidels in many cases, and then go forth to poison the church.

(2) Even when our ministers are orthodox—as thank God so very many are!—they are oftentimes not men of prayer. How many modern ministers know what it is to wrestle in prayer, to spend a good share of a night in prayer? I do not know how many, but I do know that many do not.

(3) Many of us who are ministers have no love for souls. How many preach because they *must* preach, because they feel that men every where are perishing, and by preaching they hope to save some? And how many follow up their preaching as Paul did, by beseeching men everywhere to be reconciled to God?

Perhaps enough has been said about us ministers; but it is evident that a revival is needed for our sake, or some of us will have to stand before God overwhelmed with confusion in an awful day of reckoning that is surely coming.

2. Look now at the church:

(1) Look at the doctrinal state of the church. It is bad enough. Many do not believe in the whole Bible. The book of Genesis is a myth, Jonah is an allegory, and even the miracles of the Son of God are questioned. The doctrine of prayer is old-fashioned, and the work of the Holy Spirit is sneered at. Conversion is unnecessary, and hell is no longer believed in. Then look at the fads and errors that have sprung up out of this loss of faith, Christian Science, Unitarianism, Spiritualism, Universalism, Babism, Metaphysical Healing, etc., etc., a perfect pandemonium of doctrines of devils.

(2) Look at the spiritual state of the church. Worldliness is rampant among church members. Many church members are just as eager as any in the rush to get rich. They use the methods of the world in the accumulation of wealth, and they hold just as fast to it as any when they have gotten it.

Prayerlessness abounds among church members on every hand. Some one has said that Christians on the average do not spend more than five minutes a day in prayer.

Neglect of the Word of God goes hand in hand with neglect of prayer to God. Very many Christians spend twice as much time every day wallowing through the mire of the daily papers as they do bathing in the cleansing laver of God's Holy Word. How many Christians average an hour a day spent in Bible study?

Along with neglect of prayer and neglect of the Word of God goes a lack of generosity. The churches are rapidly increasing in wealth, but the treasuries of the missionary societies are empty. Christians do not average a dollar a year for foreign missions. It is simply appalling.

Then there is the increasing disregard for the Lord's Day. It is fast becoming a day of worldly pleasure, instead of a day of holy service. The Sunday newspaper with its inane twaddle and filthy scandal takes the place of the Bible; and visiting and golf and bicycle the place of the Sunday-school and church service.

Christians mingle with the world in all forms of questionable amusements. The young man and young woman who does not believe in dancing with its rank immodesties, the card table with its drift toward gambling, and the theater with its ever-increasing appeal to lewdness, is counted an old fogy.

Then how small a proportion of our membership has really entered into fellowship with Jesus Christ in His burden for souls! Enough has been said of the spiritual state of the church.

3. Now look at the state of the world.

(1) Note how few conversions there are. The Methodist church, which has led the way in aggressive work has actually lost more members than it has gained the last year. Here and there a church has a large number of accessions upon confession of faith, but these churches are rare exceptions; and where there are such accessions, in how few cases are the conversions deep, thorough and satisfactory.

(2) There is lack of conviction of sin. Seldom are men overwhelmed with a sense of their awful guilt in trampling under foot the Son of God. Sin is regarded as a "misfortune" or as "infirmity," or even as "good in

the making"; seldom as enormous wrong against a holy God.

(3) Unbelief is rampant. Many regard it as a mark of intellectual superiority to reject the Bible, and even faith in God and immortality. It is about the only mark of intellectual superiority many possess, and perhaps that is the reason they cling to it so tenaciously.

(4) Hand in hand with this widespread infidelity goes gross immorality, as has always been the case. Infidelity and immorality are Siamese twins. They always exist and always grow and always fatten together. This prevailing immorality is found everywhere.

Look at the legalized adultery that we call divorce. Men marry one wife after another, and are still admitted into good society; and women do likewise. There are thousands of supposedly respectable men in America living with other men's wives, and thousands of supposedly respectable women living with other women's husbands.

This immorality is found in the theater. The theater at its best is bad enough, but now the "Sapphos," and the "Degenerates," and all the unspeakable vile accessories of the stage rule the day, and the women who debauch

themselves by appearing in such plays are defended in the newspapers and welcomed by supposedly respectable people.

Much of our literature is rotten, but decent people will read books as bad as "Trilby" because it is the rage. Art is oftentimes a mere covering for shameless indecency. Women are induced to cast modesty to the winds that the artist may perfect his art and defile his morals.

Greed for money has become a mania with rich and poor. The multi-millionaire will often sell his soul and trample the rights of his fellow men under foot in the mad hope of becoming a billionaire, and the laboring man will often commit murder to increase the power of the union and keep up wages. Wars are waged and men shot down like dogs to improve commerce, and to gain political prestige for unprincipled politicians who parade as statesmen.

The licentiousness of the day lifts its serpent head everywhere. You see it in the newspapers, you see it on the bill-boards, you see it on the advertisements of cigars, shoes, bicycles, patent medicines, corsets and everything else. You see it on the streets at night. You

see it just outside the church door. You find it not only in the awful cesspools set apart for it in the great cities, but it is crowding further and further up our business streets and into the residence portions of our cities. Alas! now and then you find it, if you look sharp, in supposedly respectable homes; indeed it will be borne to your ears by the confessions of broken-hearted men and women. The moral condition of the world in our day is disgusting, sickening, appalling.

We need a revival, deep, widespread, general, in the power of the Holy Ghost. It is either a general revival or the dissolution of the church, of the home, of the state. A revival, new life from God, is the cure, and the only cure. That will stem the awful tide of immorality and unbelief. Mere argument will not do it; but a wind from heaven, a new outpouring of the Holy Ghost, a true God-sent revival will. Infidelity, higher criticism, Christian Science, Spiritualism, Universalism, all will go down before the outpouring of the Spirit of God. It was not discussion but the breath of God that relegated Tom Paine, Voltaire, Volney and other of the old infidels to the limbo of forgetfulness; and we need a new

breath from God to send the Wellhausens and the Kuenens and the Grafs and the parrots they have trained to occupy chairs and pulpits in England and America to keep them company. I believe that breath from God is coming.

The great need of to-day is a general revival. The need is clear. It admits of no honest difference of opinion. What then shall we do? Pray. Take up the Psalmist's prayer, "Revive us again, that Thy people may rejoice in Thee." Take up Ezekiel's prayer, "Come from the four winds, O breath (breath of God), and breathe upon these slain that they may live." Hark, I hear a noise! Behold a shaking! I can almost feel the breeze upon my cheek. I can almost see the great living army rising to their feet. Shall we not pray and pray and pray and pray, till the Spirit comes, and God revives His people?

CHAPTER XII

THE PLACE OF PRAYER BEFORE AND DURING REVIVALS

No treatment of the subject How to Pray would be at all complete if it did not consider the place of prayer in revivals.

The first great revival of Christian history had its origin on the human side in a ten-days' prayer-meeting. We read of that handful of disciples, "These all with one accord continued steadfastly in prayer." (Acts 1:14, R. V.) The result of that prayer-meeting we read of in the 2d chapter of the Acts of the Apostles, "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (v. 4.) Further on in the chapter we read that "there were added unto them in that day about three thousand souls." (v. 41, R. V.) This revival proved genuine and permanent. The converts "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (v. 42, R. V.) "And the Lord added

to them day by day those that were being saved." (v. 47. R. V.)

Every true revival from that day to this has had its earthly origin in prayer. The great revival under Jonathan Edwards in the 18th century began with his famous call to prayer. The marvelous work of grace among the Indians under Brainerd had its origin in the days and nights that Brainerd spent before God in prayer for an enduement of power from on high for this work.

A most remarkable and widespread display of God's reviving power was that which broke out at Rochester, New York, in 1830, under the labors of Charles G. Finney. It not only spread throughout the State but ultimately to Great Britain as well. Mr. Finney himself attributed the power of this work to the spirit of prayer that prevailed. He describes it in his autobiography in the following words:

"When I was on my way to Rochester, as we passed through a village, some thirty miles east of Rochester, a brother minister whom I knew, seeing me on the canal-boat, jumped aboard to have a little conversation with me, intending to ride but a little way and return. He, however, became interested in conversa-

tion, and upon finding where I was going, he made up his mind to keep on and go with me to Rochester. We had been there but a few days when this minister became so convicted that he could not help weeping aloud at one time as we passed along the street. The Lord gave him a powerful spirit of prayer, and his heart was broken. As he and I prayed together, I was struck with his faith in regard to what the Lord was going to do there. I recollect he would say, 'Lord, I do not know how it is; but I seem to know that Thou art going to do a great work in this city.' The spirit of prayer was poured out powerfully, so much so that some persons stayed away from the public services to pray, being unable to restrain their feelings under preaching.

"And here I must introduce the name of a man, whom I shall have occasion to mention frequently, Mr. Abel Clary. He was the son of a very excellent man, and an elder of the church where I was converted. He was converted in the same revival in which I was. He had been licensed to preach; but his spirit of prayer was such, he was so burdened with the souls of men, that he was not able to preach much, his whole time and strength being given

to prayer. The burden of his soul would frequently be so great that he was unable to stand, and he would writhe and groan in agony. I was well acquainted with him, and knew something of the wonderful spirit of prayer that was upon him. He was a very silent man, as almost all are who have that powerful spirit of prayer.

"The first I knew of his being in Rochester, a gentleman who lived about a mile west of the city, called on me one day and asked me if I knew a Mr. Abel Clary, a minister. I told him that I knew him well. 'Well,' he said, 'he is at my house, and has been there for some time, and I don't know what to think of him.' I said, 'I have not seen him at any of our meetings.' 'No,' he replied, 'he cannot go to meeting, he says. He prays nearly all the time, day and night, and in such agony of mind that I do not know what to make of it. Sometimes he cannot even stand on his knees, but will lie prostrate on the floor, and groan and pray in a manner that quite astonishes me.' I said to the brother, 'I understand it: please keep still. It will all come out right; he will surely prevail.'

"I knew at the time a considerable number

of men who were exercised in the same way. A Deacon P——, of Camden, Oneida county; a Deacon T——, of Rodman, Jefferson county; a Deacon B——, of Adams, in the same county; this Mr. Clary and many others among the men, and a large number of women partook of the same spirit, and spent a great part of their time in prayer. Father Nash, as we called him, who in several of my fields of labor came to me and aided me, was another of those men that had such a powerful spirit of prevailing prayer. This Mr. Clary continued in Rochester as long as I did, and did not leave it until after I had left. He never, that I could learn, appeared in public, but gave himself wholly to prayer.

"I think it was the second Sabbath that I was at Auburn at this time, I observed in the congregation the solemn face of Mr. Clary. He looked as if he was borne down with an agony of prayer. Being well acquainted with him, and knowing the great gift of God that was upon him, the spirit of prayer, I was very glad to see him there. He sat in the pew with his brother, the doctor, who was also a professor of religion, but who had nothing by experience, I should think, of his brother Abel's great power with God.

"At intermission, as soon as I came down from the pulpit, Mr. Clary, with his brother, met me at the pulpit stairs, and the doctor invited me to go home with him and spend the intermission and get some refreshments. I did so.

"After arriving at his house we were soon summoned to the dinner table. We gathered about the table, and Dr. Clary turned to his brother and said, 'Brother Abel, will you ask the blessing?' Brother Abel bowed his head and began, audibly, to ask a blessing. He had uttered but a sentence or two when he broke instantly down, moved suddenly back from the table, and fled to his chamber. The doctor supposed he had been taken suddenly ill, and rose up and followed him. In a few moments he came down and said, 'Mr. Finney, brother Abel wants to see you.' Said I, 'What ails him?' Said he, 'I do not know but he says; you know. He appears in great distress, but I think it is the state of his mind.' I understood it in a moment, and went to his room. He lay groaning upon the bed, the Spirit making intercession for him, and in him, with groanings that could not be uttered. I had barely entered the room, when he made out

to say, 'Pray, brother Finney.' I knelt down and helped him in prayer, by leading his soul out for the conversion of sinners. I continued to pray until his distress passed away, and then I returned to the dinner table.

"I understood that this was the voice of God. I saw the spirit of prayer was upon him, and I felt his influence upon myself, and took it for granted that the work would move on powerfully. It did so. The pastor told me afterward that he found that in the six weeks that I was there, five hundred souls had been converted."

Mr. Finney in his lectures on revivals tells of other remarkable awakenings in answer to the prayers of God's people. He says in one place, "A clergyman in W——n told me of a revival among his people, which commenced with a zealous and devoted woman in the church. She became anxious about sinners, and went to praying for them; she prayed, and her distress increased; and she finally came to her minister, and talked with him, and asked him to appoint an anxious meeting, for she felt that one was needed. The minister put her off, for he felt nothing of it. The next week she came again, and besought him to appoint

an anxious meeting, she knew there would be somebody to come, for she felt as if God was going to pour out His Spirit. He put her off again. And finally she said to him, 'If you do not appoint an anxious meeting I shall die, for there is certainly going to be a revival.' The next Sabbath he appointed a meeting, and said that if there were any who wished to converse with him about the salvation of their souls, he would meet them on such an evening. He did not know of one, but when he went to the place, to his astonishment he found a large number of anxious inquirers."

In still another place he says, "The first ray of light that broke in upon the midnight which rested on the churches in Oneida county, in the fall of 1825, was from a woman in feeble health, who, I believe, had never been in a powerful revival. Her soul was exercised about sinners. She was in agony for the land. She did not know what ailed her, but she kept praying more and more, till it seemed as if her agony would destroy her body. At length she became full of joy and exclaimed, 'God has come! God has come! There is no mistake about it, the work is begun, and it

going over all the region!' And sure enough, the work began, and her family were almost all converted, and the work spread all over that part of the country."

The great revival of 1857 in the United States began in prayer and was carried on by prayer more than by anything else. Dr. Cuyler in an article in a religious newspaper some years ago said, "Most revivals have humble beginnings, and the fire starts in a few warm hearts. Never despise the day of small things. During all my own long ministry, nearly every work of grace had a similar beginning. One commenced in a meeting gathered at a few hours' notice in a private house. Another commenced in a group gathered for Bible study by Mr. Moody in our mission chapel. Still another—the most powerful of all—was kindled on a bitter January evening at a meeting of young Christians under my roof. Dr. Spencer, in his 'Pastor's Sketches', (the most suggestive book of its kind I have ever read), tells us that a remarkable revival in his church sprang from the fervent prayers of a godly old man who was confined to his room by lameness. That profound Christian, Dr. Thomas H. Skinner, of the Union Theological Semi-

nary, once gave me an account of a remarkable coming together of three earnest men in his study when he was the pastor of the Arch Street Church in Philadelphia. They literally wrestled in prayer. They made a clean breast in confession of sin, and humbled themselves before God. One and another church officer came in and joined them. The heaven-kindled flame soon spread through the whole congregation in one of the most powerful revivals ever known in that city."

In the early part of the sixteenth century there was a great religious awakening in Ulster, Ireland. The lands of the rebel chiefs which had been forfeited to the British crown, were settled up by a class of colonists who for the most part were governed by a spirit of wild adventure. Real piety was rare. Seven ministers, five from Scotland and two from England, settled in that country, the earliest arrivals being in 1613. Of one of these ministers named Blair it is recorded by a contemporary, "He spent many days and nights in prayer, alone and with others, and was vouchsafed great intimacy with God." Mr. James Glendenning, a man of very meager natural gifts, was a man similarly minded as regards

prayer. The work began under this man Glendenning. The historian of the time says, "He was a man who never would have been chosen by a wise assembly of ministers, nor sent to begin a reformation in this land. Yet this was the Lord's choice to begin with him the admirable work of God which I mention on purpose that all may see how the glory is only the Lord's in making a holy nation in this profane land, and that it was 'not by might, nor by power, nor by man's wisdom, but by My Spirit, saith the Lord.'" In his preaching at Oldstone multitudes of hearers felt in great anxiety and terror of conscience. They looked on themselves as altogether lost and damned, and cried out, "Men and brethren, what shall we do to be saved?" They were stricken into a swoon by the power of His Word. A dozen in one day were carried out of doors as dead. These were not women, but some of the boldest spirits of the neighborhood; "some who had formerly feared not with their swords to put a whole market town into a fray." Concerning one of them, the historian writes, "I have heard one of them, then a mighty strong man, now a mighty Christian, say that his end in coming into church was to

consult with his companions how to work some mischief."

This work spread throughout the whole country. By the year 1626 a monthly concert of prayer was held in Antrim. The work spread beyond the bounds of Down and Antrim to the churches of the neighboring counties. So great became the religious interest that Christians would come thirty or forty miles to the communions, and continue from the time they came until they returned without wearying or making use of sleep. Many of them neither ate nor drank, and yet some of them professed that they "went away most fresh and vigorous, their souls so filled with the sense of God."

This revival changed the whole character of northern Ireland.

Another great awakening in Ireland in 1859 had a somewhat similar origin. By many who did not know, it was thought that this marvelous work came without warning and preparation, but Rev. William Gibson, the moderator of the General Assembly of the Presbyterian Church in Ireland in 1860, in his very interesting and valuable history of the work tells how there had been preparation for two years.

There had been constant discussion in the General Assembly of the low estate of religion, and of the need of a revival. There had been special sessions for prayer. Finally four young men, who became leaders in the origin of the great work, began to meet together in an old schoolhouse in the neighborhood of Kells. About the spring of 1858 a work of power began to manifest itself. It spread from town to town, and from county to county. The congregations became too large for the buildings, and the meetings were held in the open air, oftentimes attended by many thousands of people. Many hundreds of persons were frequently convicted of sin in a single meeting. In some places the criminal courts and jails were closed for lack of occupation. There were manifestations of the Holy Spirit's power of a most remarkable character, clearly proving that the Holy Spirit is as ready to work to-day as in apostolic days, when ministers and Christians really believe in Him and begin to prepare the way by prayer.

Mr. Moody's wonderful work in England and Scotland and Ireland that afterwards spread to America had its origin on the manward side in prayer. Mr. Moody made little im-

pression until men and women began to cry to God. Indeed his going to England at all was in answer to the importunate cries to God of a bed-ridden saint. While the spirit of prayer continued the revival abode in strength, but in the course of time less and less was made of prayer and the work fell off very perceptibly in power. Doubtless one of the great secrets of the unsatisfactoriness and superficiality and unreality of many of our modern so-called revivals, is that more dependence is put upon man's machinery than upon God's power, sought and obtained by earnest, persistent, believing prayer. We live in a day characterized by the multiplication of man's machinery and the diminution of God's power. The great cry of our day is work, work, work, new organizations, new methods, new machinery; the great need of our day is prayer. It was a master stroke of the devil when he got the church so generally to lay aside this mighty weapon of prayer. The devil is perfectly willing that the church should multiply its organizations, and deftly contrive machinery for the conquest of the world for Christ if it will only give up praying. He laughs as he looks at the church to-day and says to himself:

"You can have your Sunday-schools and your Young People's Societies, your Young Men's Christian Associations and your Women's Christian Temperance Unions, your Institutional Churches and your Industrial Schools, and your Boys' Brigades, your grand choirs and your fine organs, your brilliant preachers and your revival efforts too, if you don't bring the power of Almighty God into them by earnest, persistent, believing, mighty prayer."

Prayer could work as marvelous results today as it ever could, if the church would only betake itself to it.

There seems to be increasing signs that the church is awaking to this fact. Here and there God is laying upon individual ministers and churches a burden of prayer that they have never known before. Less dependence is being put upon machinery and more dependence upon God. Ministers are crying to God day and night for power. Churches and portions of churches are meeting together in the early morning hours and the late night hours crying to God for the latter rain. There is every indication of the coming of a mighty and widespread revival. There is every rea-

son why, if a revival should come in any country at this time, it should be more widespread in its extent than any revival of history. There is the closest and swiftest communication by travel, by letter, and by cable between all parts of the world. A true fire of God kindled in America would soon spread to the uttermost parts of the earth. The only thing needed to bring this fire is prayer.

It is not necessary that the whole church get to praying to begin with. Great revivals always begin first in the hearts of a few men and women whom God arouses by His Spirit to believe in Him as a living God, as a God who answers prayer, and upon whose heart He lays a burden from which no rest can be found except in importunate crying unto God.

May God use this book to arouse many others to pray that the greatly-needed revival may come, and come speedily.

LET US PRAY.

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